

THE WOMAN WHO WENT TO CHURCH.

The Ladies' Home Journal recently sent a woman on an experimental tour through the metropolitan churches. Her reception varied from warmth to frigidity. The inference naturally to be drawn from the record of her experience is that the churches which received this woman coldly were blame-worthy, and that those which received her warmly were praiseworthy. Such an inference is based on the notion that one who goes to a church service to worship has the right to think of her personal treatment.

The conception of the church service as an occasion for promoting the interchange of social courtesies among its members and for extending social courtesies to others places on a low level, if it does not altogether destroy, the motive of church attendance. It is based on the conception of the church as a club. It assumes that the church is owned by its members, that those who attend its services do so upon sufferance, and that it is therefore the business of the members of the church to make any stranger who enters its walls for worship feel like an honored guest.

It is the weakness of American Protestantism that this club conception prevails among the Protestant churches of this country. No one would think of attempting to take the social temperature of Roman Catholic churches by applying to them a journalistic thermometer. In a Roman Catholic church no woman would expect personal attention unless she had made her wants known to the priest or to some one who could take her case to the priest. To the credit of Roman Catholics be it said that they attend church services for the purpose of worshipping God. They do not expect to receive a welcome in church, any more than the user of a public library expects a welcome when he sits down to read. The real test for the social value of a church would be the experience of a newcomer who, desiring really to participate in the life of the church, made his presence known as one who had a right to share the religious institutions of the community. But this test is not here under consideration.

The experiment of this journal's representative cannot be accepted too seriously. If she had gone to church to hear the truth, or so much of the truth as the preacher might give her, if she had gone to worship God, she would not have been greatly concerned whether she was warmly or coldly received. She did not go to listen or to worship. She went to see whether people would pay any attention to her old clothes. As a test for the true character of the churches she visited, we do not see that her purpose was valid. Indeed, would not most respectable poor people spurn as an intrusion and an impertinence any action based on the assumption that they go to church for the purpose of securing attention? Is it proven, indeed, by this test that any poor woman who should go to any of these churches to ask plainly for assistance would not receive it? Nevertheless, the experiment is not without its value.

It reduces, in the first place, the club conception of a church to an absurdity. It shows that in the city, at least, few large churches can conform to this conception consistently. In other words, it indicates that, however staunchly Protestant Christians may maintain their church privileges as though they were the privileges of a club, they are forced by modern conditions to forego their duties as dispensers of church hospitality. This experiment, in the second place, helps to emphasize, by contrast, the conception of a church as a community institution. It shows not only where the present weakness of Protestant churches lie, but also the direction in which they must move if they would indeed become the churches of the people.

Protestantism has weakened itself by casting away the dignity of the Church; it has weakened itself by bidding for patronage. All sorts of people criticize it on this its own assumed position. If the churches will but say boldly and frankly, Those who enter here for worship need expect no social attentions, for this is the place where man draws near to God and God draws near to man, more would attend churches than now. Avowedly based on democracy, the Protestant church finds its principal weakness in its lack of democracy. The assumption that a visitor to a church desires attention is an assumption that places the visitor in a position as religious clubs, formed primarily for the intellectual entertainment of their own members through their architecture and music, they would no longer be open to the criticism which their present position invites.

The only way, therefore, by which American Protestant churches can justify declare that such criticism as is involved in this journalistic visitation is undeserved will be by making clear that their purpose is not to provide social entertainment of any kind through their religious services, but rather to give to the community and to all who desire it the opportunity for hearing the truth and for worshipping the Eternal.—The Outlook.

CHICKEN GUMBO.

An Unfailing Sign of the Crossing of Mason and Dixon's Line.

Even if a man never took his eyes off his soup plate he ought to know of his location as soon as he goes south of Mason and Dixon's line. Any one with a trace of sense could tell it by the okra.

Okra is as common in the South as it is rare in the North. It is said to be synonymous with gumbo, though some authorities declare that gumbo involves the presence of other items than merely okra. As the latter appears in American seed catalogues under at least fifty different names, there is room for confusion.

It is said that okra came originally from Africa, and indeed it has been proved that the Egyptians used it long ago. Tons of it are grown in Turkey and north Africa, and it is a staple article of food in the West Indies and Central America.

In this country its principal use is in making the various gumbo soups. The pods not only give an agreeable flavor to the concoction, but a peculiar mucilaginous consistency, which is highly prized by those who like it.

Sometimes the young seeds are cooked as a vegetable, as green peas are. Sometimes they are boiled and served with French dressing as salad.

According to directions issued by the Department of Agriculture, no copper, brass or iron cooking vessel should be used in preparing okra. The metal will discolor the pods and even render them poisonous. Use only agate, porcelain or earthen ware.

The New Orleans Picayune's cook book gives the following recipe for chicken gumbo:

One chicken.
One onion.
One-half pod of red pepper without the seeds.
Two pints of okra, or about fifty pods.
Two large slices of ham.
One bay leaf.
One sprig of thyme or parsley.
One tablespoonful each of lard and butter.
Salt and cayenne to taste.

Clean and cut up the chicken. Cut the ham into small squares or dice and chop the onion, parsley and thyme. Skin the tomatoes and chop fine, saving the juice. Wash and stem the okras and slice into thin layers of one-half inch each.

Put the lard and butter into the soup kettle and when hot add the chicken and the ham. Cover closely and let it simmer for about ten minutes. Then add the chopped onions, parsley, thyme and tomatoes, stirring frequently to prevent scorching in the kettle.

Then add the okras, and when well browned add the juice of the tomatoes, which imparts a superior flavor.

The okra is very delicate and is liable to scorch if not stirred frequently. For this reason many Creole cooks fry the okras separately in a frying pan, seasoning with the pepper, cayenne and salt, and then add them to the chicken. Equally good results may be obtained with less trouble by simply adding the okra to the frying chicken and watching constantly to prevent scorching. The least taste of a scorch spoils the flavor.

When well fried and browned, add about three quarts of boiling water and set on the back of the stove to simmer for about an hour longer. Serve hot with nicely boiled rice. Round steak may be substituted for chicken, but it must be borne in mind that the chicken gumbo is the best flavored.—New York Sun.

MARINE DIVER'S QUEER JOB.

Stopped an Ammonia Leak that Endangered Life and Property.

That "necessity is the mother of invention" was never more forcibly made true than yesterday, when a submarine diver, clad in his under water garb, was sent into the store of Hollis & Rich to put a stop to the leak of overpowering fumes of ammonia which were filling the place.

Shortly after 3 p. m. the cap of the big tank which is filled with the ammonia used in making the freezing mixture connected with the cold storage plant blew off and the deadly fumes filled the cold storage plant and gradually made their way through the walls to the store itself and up through the elevator well so that the entire building was filled with them.

The proprietors of the place were at their wits' end as to how to put a stop to the leak before their stock was damaged. Somebody in the crowd that gathered suggested a deep sea diving outfit and Mr. Hollis jumped at the suggestion, and running to a telephone got a diving concern to send a man up at once prepared to make the most curious diving feat ever accomplished by any diver.

Putting on his garb, the man entered the building where it seemed that no man could live. His assistant pumped fresh air to him and the diver worked away without great discomfort, fitting a new cap on the tank.

He was inside the building less than half an hour before he returned and told the people who waited for him outside that the task was accomplished

and that in a few moments the building would be free of the fumes.—Boston Advertiser.

HOLIDAYS NEXT YEAR.

Next year Washington's Birthday, Memorial Day and the Fourth of July all fall on Saturday, giving the public three "double holidays." Ordinarily these three do not fall on the same day, but by the intervention of February 29 next year Washington's Birthday falls just fourteen weeks earlier than Memorial Day, which regularly comes five weeks before the Fourth.

The advantage of having a holiday adjoin a Sunday, for people who desire to seize the opportunity to make trips out of town, is very great. In creating the last holiday—Labor Day—advantage of this principle was taken in the selection of a first Monday instead of a numbered day of the month. In 1909 Washington's Birthday falls on Monday, the 30th of May and the Fourth of July on Sunday, which will mean a Monday observance, so that for two years in succession double holidays are assured. In the latter year Christmas will also fall on Saturday, thereby affording the most complete trio of the "double holiday" possible in our calendar.—Boston Transcript.

WATCHES BAKED AND FROZEN.

"I will be with you in a moment. I must finish baking this batch of watches first."

The speaker was a jeweler. He said, as he worked:

"I supposed you are surprised at the idea of watch baking. I will explain. The machinery of a watch is delicate; yet it must work the same in winter as in summer, the same in Russia as in Cairo, the same in the Sahara as in Iceland. There is only one way to accomplish this. The watch must be regulated to heat and cold.

"I am regulating these watches to heat. Afterward in a refrigerator I will regulate them to cold. Then, when they go out in the world they won't disgrace themselves in any climate. "Chronometers must be regulated more carefully than watches. They are often kept for weeks in temperatures that are now zero and now 120 degrees."—Louisville Courier Journal.

DOG KNEW THE HORSES.

"I saw a curious illustration the other day," says a business man, "of the wonderful acuteness of scent possessed by the dog. Three or four carriages were waiting in front of a fashionable Broadway establishment when out of the door there came a fat poodle, trotting leisurely along. He raised his head and took a look at the line of carriages. The drivers were in a little group chatting, so that no carriage had a human occupant. The poodle went across the pavement, sniffed at the leg of one of the horses and went on. Ere he reached the second carriage he was forced toward the middle of the sidewalk by two people going in the other direction. He went past the carriage door, smelled the leg of one of the horses, then turned back, and without hesitation, jumped into the carriage, curled on one of the seats and went to sleep.

"He had evidently lost his mistress in the store, but he remembered the carriage and identified it by the horse."—St. Louis Globe-Democrat.

ONE CENT SAVINGS BANK WILL PAY ALL DEMANDS.

As a result of the agreement entered into by the clearing house of this city to limit all depositors to a stipulated amount per week, the president of the One Cent Savings Bank was interviewed by a Globe reporter as to what steps that institution would take. He said:

"I was not called in the clearing house conference, and therefore cannot say anything about their plans. I can only speak for the One Cent Savings Bank. We will pay every cent on deposit in our bank upon demand."

A GREAT REVIVAL.

The First Baptist Church, of Chattanooga, Tenn., of which Rev. C. A. Bell, D. D., is pastor, has just closed a most successful revival meeting. There were eighty-eight conversions and many accessions. This is one of the strongest churches numerically, financially and spiritually in the denomination. This church is famous for the interest it takes in Foreign Missions. It often contributes at the Baptist State and National Conventions more money for missions than any other church in the denomination.

ACCIDENTAL SHOOTING.

Mr. James Watkins, the well-known barber, who is in the employ of the "Little Gem Barber Shop," sustained a painful wound in his right hand last Tuesday. While cleaning a revolver a cartridge accidentally exploded, the ball passing through the fleshy part of his right hand and striking the fixtures in the barber's shop. Mr. Watkins' wound was dressed almost immediately by one of the physicians in the neighborhood and at present is improving rapidly.

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